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THE BHARAT JAIN MAHAMANDALA
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"It gave the first impulse to all progressive movements, and through its organ, the Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

The objects of the Jaina Mahamandala are—

(*a*) Union and progress of the Jaina community.

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1. Join the Mandala as a member.
2. Subscribe to the *Jaina Gazette*, the only paper in the community which is edited in English and has a foreign circulation.
3. Establish a branch of the Mandala in every province, town and village.
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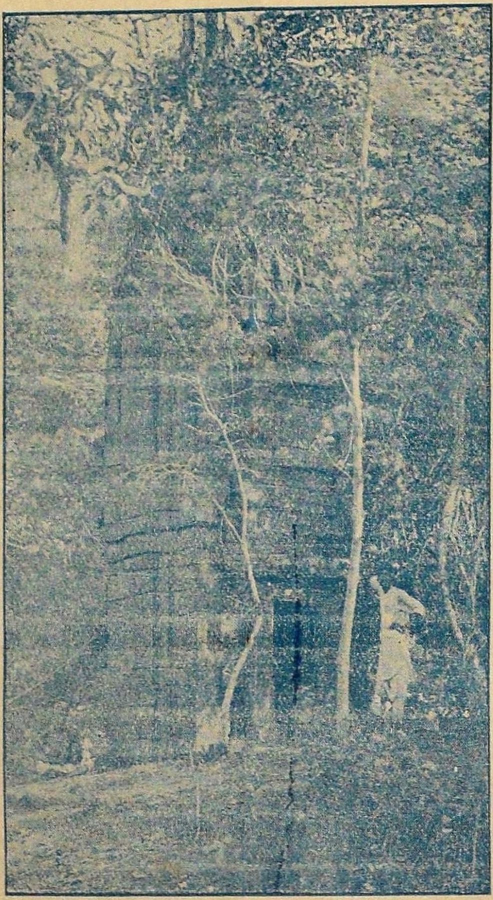

A Jaina Temple in Harmashra, Bankura.

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"When thy Consciousness dwelling in pure light and pure love, does not admit any other thought but that of thy beloved, thy Real self, then how is it possible to think of good or bad, of dual throng? Then you sing nothing but thyself. Then you are speaking nothing but God's music. Then you chant nothing but God's beauty. Then you feel nothing but God's hand in all hands, God's eye in all eyes, God's mind in all minds, God's love in all loves, God's virtues in all virtues, God's presence in each and every thing."

——*Swami Rama Tirtha.*

An Indian Realism *

BY

Prof. A. Chakravarti M. A., L. T.

WHEN the European scholars first began to study Indian Philosophy and Indian Literature they were peculiarly sympathetic towards the idealistic systems of India. These scholars were brought up in the traditions of Kant and Hegel. Kant in constructing his critical philosophy emphasised the phenomenality of our experience in general. The external world including "the starry heavens above" was merely a fictitious creation of the human mind according to its own forms and categories.

Roused from his dogmatic slumber by Hume, Kant began to inquire as to the possibility of a true metaphysics. Hume's analysis of experience ended in throwing overboard the fundamental conceptions of experience. The reality of the self, the objective

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world and even the certain law of causation were all said to be fictitious concepts based upon psychological habits but having no rational foundation. From such a sceptical shipwreck Kant attempted to save metaphysics. Waiving the earlier methods as dogmatic he introduced his own critical philosophy. The main characteristic of this system is the activity of the mind as opposed to the passive *tabula rasa* of the Lockeian system. Nature is due to the co-operation of sense materials and the activity of Mind. Forms of space and time and the categories of the understanding form the *a priori* constitutive elements of experience. Knowledge is confined to such an experience which is phenomenal. This phenomenal world or the world of appearance is but an island surrounded by the unknown ocean of *noumenal* reality. This may be taken to be the foundation of modern idealism.

No doubt Kant strongly repudiated the suggestion that his system was idealistic. It is true that he posited the existence of the thing-in-itself. But this realm of noumenal reality remained unknown and unknowable. It was preserved only because of Kant's personal prediliction; hence it was the very first thing to be rejected by his successors.

Through the influence of Hegel this German idealism secured an inordinate potency. Peculiarly gifted with genius for system-building Hegel wrought out his system of idealism based on Kantian traditions. *The thing-in-itself* was got rid of as an empty abstraction. Reality was identified with concrete experience. Thus the metaphysical dualism of Kant was converted into an idealistic monism. According to this Hegelian conception reality is equal to the Absolute consciousness. All finite things and persons are reduced to merely adjectives or qualities of this Absolute which is of the nature of the spirit. It is this spirit that is the reality of which all other things of our ordinary experience are mere appearances.

Besides this idealistic monism of Germany there was another important aspect of thought that determined the trend of modern ideas. Herbert Spencer worked out a scheme of cosmic evolution in his synthetic system. This Spencerian philosophy also in its own way contributed to metaphysical monism and phenomenality of experience; hence the philosophy of the 19th century, especially

towards the last quarter, had a predominent note of monism. This general proneness towards a monistic interpretation in western thought must have determined the attitude of the West towards Indian thought. Naturally were European scholars like Max Muller and Deussen sympathetically attracted by metaphysical flights of Sankara and Ramanuja. The uncompromising monism of Vedanta was admired as the fruit of oriental culture.

The philosophical attitude is never constant. It has always been undulating between idealism and realism. In the West there is observed a distinct set-back to idealism. The English philosophers like Bradley and Bosanquet who inherited the traditions of Hegel and who practically ruled the philosophical world are now openly challenged. This revolt against idealistic influence has manifested through different channels. Pragmatism championed by James and Dewey has exposed the hollowness of a barren Intellectualism.

The Hegelian doctrine of the identity between Thought and Reality and the consequent criterion of Truth in the form of self-coherence and self-consistency are openly condemned as pernicious metaphysics. "The will to believe " is recognised as an important factor in Knowledge. Experimental verification of thought which is the method followed in Science is hailed as the true model for philosophy. Thought is studied in its true concrete setting. In as much as it is merely an instrument to secure greater efficiency of life, its value is entirely determined by its utility. Even Scientists like Mach and Poincare acknowledge this instrumentality of thought. Concepts are only convenient fictions to comprehend Nature.

From within Oxford University itself there has sprung up a philosophical schism which boldly questions the pretensions of the Absolute. Schiller and Rashdall, Sturtt and others attack the Hegelian stronghold. The Absolute is condemned because it neither satisfies the philosophical curiosity nor appeals to religious conscriousness.

From France and Italy we hear a similar protest from Bergson and Croce. The former repudiating the Hegelian Absolute builds up a theory of the Universe based upon evolutionism. He too condemns intellect as inadequate to apprehend the inner nature of reality. His antagonism to Intellectualism is carried

to an uncompromising revolt against even scientific and philosophical constructions in general. He appeals to intuition as the only means of getting at Reality. Similarly Croce tries to separate what is living from what is dead, in Hegel. Thus on all sides this German Idealism is being assaulted. But the most dangerous opponent of Idealism is come in the form of New Realism.

From an unexpected source there has come opposition. The Science of Mathematics whose alleged weakness was the strength of Kantian Idealism has asserted its own right to challenge metaphysics. The mathematical discoveries of Cantor, Peano,and Frege have once for all reclaimed certain fundamental Mathematical notions such as the concepts of infinity and continuity from the unwarranted criticisms of metaphysicians. As Mr. B. Russell clearly points out, modern Idealism must once for all relinguish its Kantian basis. It can no more depend upon the so - called demonstration offered by Kant as to the impossibility of real space and time.

This wave of realism is further intensified by the fact that it is intimately associated with modern Science. The traditional Hegelian idealism of the West has been peculiarly adverse to the interests of Science. It may be safely asserted that a system of metaphysics which does not take into consideration the method and achievement of modern Science is so far self-condemned. Nobody can be blind to the claim of Science to be a safe means for revealing truth. Its claim is so wonderfully substantiated by its achievements, that we may say that modern life and modern thought are mainly the result of modern Science. So much so any system of Metaphysics which aspires to secure the open-sesame to unlock the secrets of reality must not openly conflict with modern Science. The new realism therefore is in noble company.

When we are aware of this changed attitude in modern thought we are naturally stimulated to examine similar philosophical attitudes in the past.

What is placed before the students of philosophy herein is due to such a sympathetic scrutiny of the past. The Jaina system of thought is so peculiarly consistent with modern realism and modern science, that one may be tempted to question its antiquity. Still it is a fact, that such a system flourished in India several centuries before the Christian era.

The realistic tendency in oriental philosophy is not peculiar to Jainism. From the very early days, we find this principle of interpreting life and the Universe running side by side with the idealistic one. During the Vedic period we find nothing but gross form of Realism. The Vedic Gods were but magnified human beings sharing all the weaknesses and foibles peculiar to mankind. When sacrifices were offered to Indra or Agni or Vayu or Varuna with chanting of hymns, there could be no trace of any suspicision as to the reality of the world around. Not only the world of Nature was taken to be real but many of its elements were imaged after man. No doubt we find a unifying tendency as an undercurrent of the Vedic thought. No donbt the Vedic Devas were subordinated to the one creative principle of the Universe—*Prajapati*

But this wonderful period of primitive culture is followed by a barren age of sheer ceremonialism. The period of the Brahmanas is marked by sacrificial technique. Elaborate formulæ were invented for the conduct of sacrifices. Ceremonialism took the place of Poetic effusions. This led to the ascendency of the priestly class. The sacrificial master or *Yajaman* has to engage his priests, paying heavy fees or *dakshanas*. Religious devotion during this period degenerated into petty commercialism. But this state of things did not last long. While the priests were further elaborating the ceremonial formulæ the work of investigating the true nature reality was taken up by another band of thinkers. By this time the homogenious Aryan tribe split up into different castes. Of these sects the Kshatriyas or the warrior class have learned the secrets of Reality. They have introduced a new philosophical cult known as Brhmavidya. This Brhmavidya must have originally referred to certain spiritual intuitions obtained through introspection. Man discovered himself for the first time. The inner spiritual principle, the *Atman* is taken to be the Reality. It is neither the body nor the senses. It is somethiug behind and beyond the corporeal frame. It is that which hears but is not heard. It is that which sees but is not seen. It is that which makes the operation of the senses possible while itself is beyond sense-apprehension. This spiritual principle was indifferently called *Atman* or *Brhaman*. Like the Pythogorians of Greece, the Indian thinkers kept their metaphisical cult as a secret. The Kshatriyas who were the discoverers and custodians of the New Thought imparted it

only to the deserving few. This Upanishadic cult, for so was it named, soon replaced the earlier ceremonialism. The Jnana-kanda superseded the Karma-kanda as the path to Self-realisation. Even the priests, discounting their ceremonial technique, flocked to the Royal courts to be initiated into the new mysteries. Thus the age was one of intense discussion, research and self-introspection. During this period again, we have the seeds of the different philosophical systems constructed in the succeeding period. No doubt *Yagnavalkya* is a towering personality of the Upanishadic age. No doubt he attempted reconciliation between the old and the new. In his hands the new wisdom appeared as distinctly monistic. But that current which is evidently the source of the later Vedantic stream was only one of the many currents of the Upanishadic wisdom. This is very well substantiated by the different systems constructed subsequent to the age. The philosophical systems in India are mainly of two classes,the orthodox and the heretic. The six *Darshanas* Purva mimamsa, Uttara mimamsa or Vedanta, Sankaya, Yoga, Nyaya, Viseshika—constitute the orthodox systems. The heretical systems are Buddhism, Jainism, the philosophy of the Charvakas and Brhaspatyas. Of course this classification does not mean anything but that it was made by Brahminical scholars. Of these different systems which represent the post-upanishadic thought the Vedanta alone has become prominent. But students who study impartially the other systems will realise the importance of their contributions to Indian thought and culture.

The supremacy of Vedanta over the systems, which are to a very great extent realistic, is not a thing to congratulate ourselves. For, Realism is generally allied to science and many of the scientific theories pertaining to the constitution of the physical world are associated with these realistic schools, e.g. the atomic theory of the Nyaya and Viseshika schools. Idealism even in the West either openly or covertly has been antagonistic to the interests of Science. Hence any attempt to escape from the hypnotic illusion of a powerful Idealism is to be welcomed by impartial students of Science and Philosophy.

It is not possible for us to examine in detail the several realistic schools of Indian Thought. Hence we shall confine outselves to Jaina Philosophy which is generally neglected by many and misunderstood by the few who attempt to speak on it.

The origin of Jainism.

BY

G. Satyanarayana Murti M. A.,

Professor of History and Economics, Findlay College, Mannargudi.

I must at the outset acknowledge that I do not write this article with any air of dogmatic assertion or confidence of certainty regarding the problem of origin of Jainism in India. Students of Indian history are well aware that the early history of Jainism both in Northern and Southern India is still in its formative stage notwithstanding a few scattered notices of Jaina History by some research scholars. Besides referring to some well-established truths about the historical beginnings of Jainism, I propose to comment briefly on a few statements, traditionary and historical, regarding its origin and suggest some hypotheses for further inquiry and critical verification. I shall be much obliged to the organisers of the *Jaina Gazette*, Madras, if they invite the attention of several other students of early Indian History and publish in this journal what they have to say about this interesting but knotty problem in the ancient History of Jainism.

The paucity of sound historical data for Jaina History prior to the times of Sri Vardhamana Mahavira (the 24th Tirthankara of the Jains) and the high claims for hoary antiquity made by the Jain traditions are two great difficulties confronting the historian. It will be nothing but cutting the Gordian Knot if we say that traditionary evidence can never be corroborated and that the historical origin of Jainism does not extend earlier than to the times of Vardhamana Mahavira now accepted to be a historical personage and contemporary to some extent of Gautama Buddha. The testimony of written and oral traditions has often been controlled by the discoveries of the archæologist whose contributions towards the building up of early Indian History have been manifold. I do not know what the Jaina Public and the Central Jaina Publishing House, Arrah, have done by way of responding to the special appeal (for archæological research) made in May, 1915, by

that talented scholar Mr. Vincent A. Smith. M. A., M. R. A. S., F. R. N. S. (Late of Indian civil Service.)

Several orthodox Jains take delight in saying that, " Jainism has neither a beginning nor an end". Whatever might be the value of such a statement for declaring the greatness of Jainism as a religion, it is of no use to the historian for purposes of fixing the chronology. The Jain Scriptures did however refer to some points of chronological interest. I shall quote at length some statements based on the Jain Sastras from the Vol. XII J. G. PP 87-91 and then consider their value for Jaina Chronology.

" The Jaina Sastras divide time into cycles. Each cycle has an ascending arc and a descending arc. We are now living in the descending arc of time. Each is divided into 6 sections. The first three sections of the present era of time were the happy periods which may be imagined as millenium. The world of action, *Karma bhumi*, took form in the fourth section during which the 24 Tirthankaras appeared. All the yugas of the Hindu faith would be included and covered by this 4th time-section of the Jainas........................... ......According to the Jaina Scriptures Sri Rama and Sri Krishna were kings who devoutly believed in and followed the Jaina religion. Sri Rama flourished in the cycle of Sri Munisuvrata Nath the 20th of the 24 Tirthamkaras...........................Sri Krishna flourished in the time of the 22nd Tirthamkara Sri Nemi Natha." If this tradition is to be believed the date of Lord Rishabha the 1st Jain Tirthamkara would determine the remotest date of origin of Jainism in this world of action or Karma bhumi as the Jains would call it. But an attempt to fix the date of Lord Rishabha raises a host of difficulties, to enter into detailed discussion of which, I have not at present sufficient materials. I shall therefore rest content for the present with noting a few points that go to show the high antiquity of Jainism, if the Jaina Scriptures and Sastras on which the above quotation is based are to be trusted. The dates assigned for even the Kali yuga beginning by some scholars, is about 1300 or 1000 B. C, a date with which several other scholars eastern and western do not quite agree. The first Jain Tirthamkara must evidently have lived some tens of centuries at least prior to even 1300 or 1000 B. C. Brushing aside the theological questions of interest involved in the above quotation, it is clear from the Jaina Sastras that Jaina religion must have existed in

the times of our epics, Ramayana and Mahabharata though direct references to Jainism as a religious faith are few in the epics. Such is the antiquity of Jainism in northern India. My treatment of this part of the subject, cursory as it is, would, I hope, suggest a number of interesting hypotheses for critical inquiry. If such a hoary antiquity can be claimed for Jainism, does the date of the 20th Thirthamkara coincide at least approximately with the assigned historical date at which the events of the Ramayana took place. Were Rama and Sri Munisuvrata Nath contemporaries? Is the Rama of the above quotation same as the Rama of the Ramayana? If Sri Rama of the Ramayana was a Jain and lived in the time of Sri Munisuvrata Nath, the 20th Jain Thirthamkara why is he not referred to in the Ramayana of Valmiki? Similar serious problems arise also in connection with Sri Krishna and the Jain 22nd Thirthamkara. This set of problems gets complicated on account of differences of opinion regarding the identity of Sri Krishna. Is the Sri Krishna of the Jaina Sastras the Krishna of the Bhagavadgeeta or the Krishna of the Srimadbhagavatha?

An excursion into what has been often called the pre-historic period of Indian History based on traditional evidences would, though interesting, not be always fruitful unless strong corroborative testimony is forthcoming to determine the remote historical origin of Jainism. Mere traditionary evidence, though unfortunately it is the only sort of evidence available, does not often satisfy the modern critical school of thought.

Let us now come to a consideration of the origins of Jainism in Northern and Southern India in historic times that have, to more or less extent, been explored by research scholars. The Jaina and Buddhist religions which for a long time were contemporary seem to have originated in a period of reaction against some aspects of Vedic Hinduism, notably animal sacrifices. They must have at any rate begun to flourish before the times of Sri Sankaracharya of the 8th or as some say 6th century before Christ; for the Adwaita Philosophy of Sankaracharya or the doctrine of unity underlying the whole Universe as developed by him contains vigorous attacks on both Jainism and Buddhism. There is, no doubt, much in common not only between Jainism and Buddhism but between both and

Hinduism; but on that account I do not think it follows that they are offshoots of Hinduism. They developed several aspects not clearly embraced by Hinduism. Nor is it true to say that because of many points of resemblance between Jainism and Buddhism, the former developed out of the latter, which in that case must have first flourished in India. But the Chinese pilgrim Hiuen Tsiang who travelled in India in the 7th century A. D. and recorded notes about many Jaina monuments remarked that Jainism must have been an offshoot of Buddhism. Alexander Cunningham holds that both the Buddhist and the Jaina sects were branches of one and the same stock. Dr. Hamilton goes even further in saying that Gautama of the Buddhas and of the Jains is one and the same personage. There is of course a lot of plausibility in these views on account of the great similarity existing between the two religions. The Buddhists and the Jains appear to have very much in common between them both in the outward monastic habits of life and in some of their religious tenets. The idols of both had a great family likeness and it was found difficult to say which was a Buddha and which was a Thirthamkara. Buddhism branched off into two great schools called the Mahayana and the Hinayana as Jainism was split up into two great schools of thought known as Swetambaras and Digambaras. There was much resemblance between Bikshu, the ideal man of the Buddhist Scriptures and the Yati or Sadhu of the Jain Scriptures. The Jains believed in 24 Thirthamkaras as the early Buddhists believed in 24 Buddhas. Both Jainism and Buddhism reject the Veda, accept the tenets of Karma and Nirvana and believe in the transmigration of souls. (quoted from my lecture on Jainism : Jaina Gazette, March 1916) Both emphasise the lofty doctrine of Ahimsa. In spite of all this similarity it cannot be said that Buddhism was the parent of Jainism. Such a view has come to be held since Buddhism was first better studied by research scholars. Not only does Buddhism itself not claim Jainism to be its own branch but also Buddhistic Scriptures speak of the rivalry between the creeds. There is every possibility that they ran on parallel lines. References to the Jaina religion in the sacred texts of the Hindus and the Epics further confirm the independent nature of Jainism. Again some radical differences there are between Buddhism and Jainism in their very basic principles. For instance the Buddhists denied the perma

nent existence of a soul and of matter while according to the Jains the souls as well as matter are eternal and have a permanent existence. Not only did Jainism run on parallel lines with Buddhism but also the former had flourished before the latter as attested by the researches of Buhler and Jacobi. Vardhamana Mahavira the 24th Thirthankara of the Jainas was, as V. A. Smith observes, "The son of a nobleman of Vaisali, the famous city north of the Ganges, was nearly related to the royal family of Magadha," and it was with him, perhaps most deservingly, that history associates the growth of Jainism as a religion in Northern India. He died about the year 527 B. C. at any rate earlier than Buddha but his disciples must have carried on the great work of their Guru and spread Jaina doctrines far and wide in northern Hindustan. Sthulabhadra, ninth successor of Mahavira was the minister of the ninth Nanda of the royal house of Magadha and died "some 219 or 215 years after the death of Mahavira"

The Jaina tradition that Chandragupta the Mauryan Emperor was a Jain is now an accepted fact of history. Such was the origin of Jainism in Northern India.

Of Buddhism and Jainism, which was the first to flourish in South India? Mr. K. V. S. Iyer, B. A.. M. R. A. S. in his valuable contribution to "The Indian Antiquary" on the "Origin and decline of Buddhism and Jainism in south India" (p. p. 209—218, Indian Antiquary August. 1911, Vol XL.) holds that "Buddhism was in all probability known in the Pandya country a few centuries prior to the time of Asoka" and speaks of the Jaina tradition of the Mauryan Emperor, Chandragupta having become a Jain and died at Sravana Belgola in Mysore. Mr. V. A. Smith observes thus in his "The Early History of India" 3rd edition, Page 146:—"Jain tradition *avers* that Chandragupta Maurya was a Jain and that, when a great 12 years' famine occured, he abdicated, accompanied Bhadrabahu, the last of the Saints called Srutakevalins, to the South, lived as an ascetic at Sravana Belgola and ultimately committed suicide by starvation at that place, where his name is still held in remembrance". Though in the 2nd edition of his book Mr. V. A. Smith rejected this tradition as imaginary history, he now says in the 3rd edition of his work "my present impression is that the tradition has a solid foundation on fact." (P. 146). This Jaina tradition of Sravana Belgola has

also been the subject of keen controversy between Mr. Lewis Rice who "has stoutly maintained the credibility of the tradition in many publications, the latest being 'Mysore and Coorg from the Inscriptions,' 1909 p p. 3—9" and Dr. Fleet who is equally persistent on the other side and has recorded his views in Ind. Ant. XXI (1892) etc." Since Chandragupta (322—298 B. C.) now acknowledged to be a Jain had lived before Asoka Vardhana (273—232 B. C.), the acknowledged Indian Constantine of Buddhism, Jainism must undoubtedly have received royal patronage before Buddhism and must have flourished in northern India far earlier than Buddhism. Can this statement apply with equal force to Jainism in south India? The statement of Mr. K. V. S. Iyer quoted above shows that the Pandya Country must have become Buddhist long before the times of Asoka; the Ceylonese chronicles declare that Buddhist influences should have reached the Pandyan country from Ceylon, invaded and settled by the Buddhist Vijaya and his followers in the 5th century B. C. Even accepting these statements, I think that Buddhism could not have flourished as a widely embraced faith in south India prior tothe times of Asoka Varthana who became the king of Magadha at least quarter of a century after the death of Chandragupta; for we have no clear evidences that the pre-Asokan Buddhism of the Pandyan country commanded many followers in Southern India. The missionary zeal of Asoka could not have so vigorously extended further south (as attested by traditionary as well as epigraphic evidence) had Buddhism been already flourishing faith in South India. Chandragupta's followers must have propogated the faith of Mahavira in southern India at least half a century before Buddhist missionaries appeared in the South. "The present head of the ancient Jain settlement at Sravana Belgola claims to be the successor of Bhadrabahu a follower of Chandragupta in the tradition of Jain *immigration*) and is recognised as the pontiff of all the Jains of Southern India." (V. A. Smith P. 440.) Samprati, a grandson of Asoka was to Jainism what Asoka had been to Buddhism; for, he had sent many Jain missionaries to the southern peninsula and as Mr. Rice holds, "during the first millenium of the Christian era Jainism may be regarded as having been the predominent religion of Mysore. Nor was it confined to Mysore; it spread every where more or less," (V. A. Smith, PP. 440—441) Again it was Jainism and not Buddhism that had left indelible marks on the history of

early Tamil Literature. The dates of most of the Tamil works written by Jaina scholars with their characteristic samskrit *samasums* have not as yet been critically determined but I am sure that so far as southern India is concerned, a critical overhauling of the Jaina periods in Tamil Literature would, as asserted by several Tamil scholars, be of immense help for constructing the Jain history in the south. Archæological evidences again of Jainism in south India would offer a vast field for exploration further; probably the tradition that Asoka himself must have been a Jain may one day be established. Jain monuments are often mistaken for Buddhist ones by research scholars. As V. A. Smith observes in his special Appeal to the Jains, May 1915, "even King Kanishka some 18 centuries ago once mistook a Jain for a Buddhist stupa, and where he could make such a mistake, it is not surprising that modern archæologists should sometimes have credited the Buddhists with the execution of Jain works." (P. P. 18—19. Announcements—The central Jaina Publishing House, Arrah).

Jain Antiquities of Southern India.*

IT is not the purpose of this essay to enquire into the origin of Jainism in India or to trace its history in Canara, its South Indian strong hold. As the title indicates I propose to describe only the remains of Jain power in South Canara, which as relics of the early sculptor's art are unique in the world. The colossal monolithic figures are truly Egyptian in size and the largest of the kind preserved. As objects of interest too they have attracted the tourist and sightseer from Europe and America.

A few details of the race to which the quaint edifices owe their existence might however interest the general reader. Canara, where also in South India Jainism has succumbed to the effects of time, counted in January, 1911, 9,000 adherents among its inhabitants, scattered over the parts of Mangalore, Uppinangady and Udipi taluqs. Their numbers are daily thinned owing to a variety of causes. It is feared that if the race continue to decay at its present rate it will be extinct before the century has advanced towards its close.

* An article contributed to the "Calcutta Review" by Mr. M. M. Peris.

The Jains of South Canara are for social purposes sub-divided into two main sections, viz, the 'Indras' or priests, who follow the ordinary rule of inheritance, and the "Srawak," or laity, who follow the national or "Alia-santana" system. Jains and Bunts who form the landed classes of the district observe, with only a slight difference, the same costume, mode of life and social customs. A sacred thread worn in the Brahmin fashion alone distinguishes the Jain from the indigenous Bunt. The Jains also abstain from animal food and spirituous liquors. Their funeral obsequies end in a temple with an "Abhishekam" service performed on the 16th day after death.

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Buddhism proper does not seem ever to have invaded South India. Such evidences as are avilable point to the fact that the earliest rulers of Canara whose history is recorded, professed only the heretical form of the faith. The repeated struggles for independence which constitute the later history of the Hindu Ballal kings of Mysore and their Jain neighbours, the Bairasu Wodears of Karkal, ended in the assumption of supreme power by the latter. An influx of Jain stone workers of Mysore followed the change, and Canara was flooded with Jain architects. The whole province was speedily dotted with temples, images and pillars, of which those constructed at Barkur were destroyed by the Lingayat chiefs of Mysore about the year 1608. The style of architecture followed by the Mysorean builders in their new field of activities was copied from the existing models which were a curious combination of Jain and Hindu ideas. At one time the friendliest of relations subsisted between the followers of the two creeds. The ruins of Barkur extend for a couple of square miles, and reveal from time to time interesting specimens of the carver's work. They are also supposed to conceal fabulous treasure, an occasional tangible proof of which unearthed by the natives of the place. The Jain authority in South Canara was represented by the Choutar of Mudbidri, Bangar of Nandavar, Ajalar of Aldangadi, Muiar of Badangadi and Savanta of Mulki when it was finally overthrown by Tippoo. Families may still be met with who claim direct descent from one or the other Royal House named above and who are permitted to enjoy the possession of a portion of the lands which compose their original domains.

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"The seats of Jain Antiquities in Canara are four, viz, Karkal, Venoor, Mudbidri and Guruvankere, of which the first named two possess huge detached statues in addition to temples. The largest statue in the world is, by the way, to be found at Sravana-Belgola in the Hassan district of Mysore. These detached statues are locally known as "Battus" from the fact of their being enclosed by a crenellated stone wall. "Basties," or temples, and "stambhas," or pillars, form the other two classes of Jain architectural remains. All the three figures represent Gumpta Raja, the first Thirthankara, in gigantic proportions. Of the Canara images the one at Karkal is the larger, being 41 feet 5 inches and was, as recorded in the inscription at its foot, completed in 1432 A. D. Compared to its rival in size at Belgola, it is very modern. The Belgola statue is 57 feet high and was set up by the minister Chamunda Raja between the years 977 and 984 A. D.

KARKAL.—Placed on the summit of a high granite rock and visible for miles around, the Karkal statue inspires the observer with silent awe which increases as he approaches and realises its immense size. The rock itself is situated at the edge of a picturesque artificial lake, which the visitor will be told is fathomless and infested with crocodiles of a patriarchal age. The statue is said to have been set up by Veera Pandya, son of Bhairavendra of the lunar race to represent Babubalin, son of Adijina, or Vrishabanatha, first of the "Thirthankaras."

I extract the subjoined description of the statue from the Fraser's Magazine of May, 1875. The description is true of all Jain or Buddhist images from China to Ceylon, for invariably the same forms and lineaments are ascribed to Gautama.

"Upon the outskirts of Karkal rises a rocky hill of generally rounded form, like a basin reversed, its base, rough and bushy, the upper slopes, smooth and steep. Looking up the hill from a distance the enchanted castles of fairy tales come back to mind, for on the top is seen a castle-like wall pierced with a wide arched entrance and a dark gigantic form towering over it waist high. This is one of those colossal statues that are found in this part of the country, statues truly Egyption in size and unrivalled throughout India as detached works. On the hill top a crenellated quadrangular wall encloses a stone platform 5 feet high, on which rises the stupendous image 45 feet in height. Nude, cut from a single mass of granite, darkened by the monsoons of

centuries, the vast statue stands upright with arms hanging straight but not awkwardly down the sides, in a posture of somewhat stiff, but simple dignity. The form and lineaments are evidently the same with those to which from Ceylon to China and utmost Tartary have handed down with unvarying tradition the habit as he lived of that most wondrous of mortals that ever wore flesh, Gautama Buddha. Remarkable it is too that the features show nothing distinctively Hindu. The hair grows in close crisp curls; the broad fleshy cheeks might make the face seem heavy, were it not for the marked and dignified expression conferred by the calm forward gazing eyes and acquiline nose, somewhat pointed at tip. The forehead is of average size, the lips very full and thick, the upper one long, throwing the chin, though full and prominent, into the shade. The arms, which touch the body only at the hips, are remarkably long, the large wellformed hands, and fingers reaching to the knees; the exigencies of the posture and material have caused the shoulders where the arms join to be rather disproportionately broad and massive. The feet, each 4 feet 9 inches long, rest on a stand, wrought from the same rock that seems small for the immense size and weight (80 tons) of the statue, a lotus stem springing at each foot is carried up in low relief twice round each leg and arm. Once in sixty years the scattered Jains gather from all quarters and bathe the collossus with cocoanut milk." To facilitate ascent, steps have recently been cut in the steep side of the hill at Jain expense in the interests of pilgrims and sightseers.

Besides the Gumta, Karkal contains two "Basties" and a "Stambha". The Heleangadi Basti is situated a mile or two out of the town and at the foot of a high hill from which a clear view can be obtained of the sea full 15 miles away as the crow flies. The chief interest of the Basti lies in the handsome monolithic pillar of a total height of 50 feet which stands at its entrance and in the fine silver and brass images of Jain Saints enshrined within. The pillar is described as the handsomest in South Canara. In point of size it is doubtless the largest, but in design, proportion and workmanship it is inferior to several at Mudbidri and decidedly to the one at Venoor.

The finest temple by far at Karkal is the "Chaturmuka," or four-farced edifice, which stand a few furlongs from the Gumta above described. It is built in the form of a Mandapa or hall

cruciform in plan with a lofty doorway and columned portico on each of its four quarters and a verandah running all round. The flat roof is constructed of massive granite slabs and is supposed to have once supported some sort of a cupola. The exterior wall and the flat surfaces of the pillars bear complicated carvings. The decorations consist of deities adorned with graceful and intricated arabesque designs, rosettes and stars, leaf and scroll works in endless combination wrought as finely as Chinese ivory work. The friezes and pediments round the pillars are similarly ornamented and frequently a stone in the wall displays either a quaint device, or a hundred pair of snakes inextricably intertwined, or a grotespue head surrounded with fruitage. Enshrined within are twelve large burnished copper idols of Jain Saints in an erect posture and grouped in three, facing the entrance.

VENOOR.—The Venoor Gumta, 35 feet in height, stands on a masonry platform on an elevated terrace. It, like the Karkal statue, faces due north and receives no direct sunlight to illuminate its sombre features. The site is situated on the left bank of the Gurpur river. The image bears an inscription, which has been disfigured by a crack. As far as it can be deciphered it records that Thimmaraja of the house of Chamunda, erected it at the instance of the Jain priest Charukirti, the High Priest of Belgola, whom Thimmaraja acknowledged as his spiritual preceptor. The image was consecrated in 1604.

A Santeswara temple completes the list of Jain works at Venoor. It is attended by a beautiful pillar which is considered the best of the whole Canara Collection. An attendant shrine adjoins the temple, which is set off by an exquisitely carved door frame, a veritable wonder of art, carved out in potstone, probably imported from Mysore. The shrine contains the 24 Thirthankaras ranged in a row and two feet in size of polished blackstone. Each is placed under a horse-shoe - shaped arch wrought in the same material.

MUDBIDRI.—Mudbidri is noted as the seat of the finest specimen of Jain architecture in the Chandranath temple built on a branch of the main road leading to Karkal 10 miles away. The

entrance is spanned by an elaborately carved gateway behind which stands the usual *mana-stambha*, or pillar, crowned with a capital and canopied entablature of delicate open stonework ending in a highly enriched flamelike finial. The design of the temple resembles the common Chinese models composed of three storeys, the roofs of which rise over one another in a curious fashion and are covered with flagstones. Copper sheets take the place of the stones on the topmost roof in the present case. The temple is popularly known as the "1,000 column" temple from the numerous clusters of pillars of an endless variety of shape and design of which the edifice seems to be composed. Entrance to the shrine is forbidden, but presently the ponderous doors are pushed back for the inspection of the visitor, a light is seen to glimmer in the gloom within and to reveal a life-size polished brass image of Chandranath, the eighth Thirthankara.

A collection of tombs arranged after the fashion of an English country graveyard is shown to the visitor in another part of the place. The monuments, which are in various stages of decay, are erected with one or two exceptions over the ashes of Jain saints, and in two or three tiers. The material used is cut laterite, faced with granite finials. Rectangular in form they resemble the wooden pagodas so common in Northern India. Mudbidri, is 22 miles north-east of Mangalore, and lies in the hollow of a rolling plain.

GURUVANKERE.—The remains at Guruvankere, 2 miles from Beltangadi, are of no great note and consist of two temples dedicated to Santeswara and Chandranath respectively and a pretty Mantapa, or hall, with very lofty stone pillars. All the three buildings standing in the same enclosure, outside which stands the usual pillar. For the exquisite character of its consrtruction it compares with the finest of the kind in the district.

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"The Awakening of India"

"A Spiritual epoch is perhaps upon us; an epoch to which a certain number of analogies are found in history. For there are periods recorded, when the soul in obedience to unknown laws, seemed to rise to the very surface of humanity, whence it gave clearest evidence ef its existence and of its power. And this existence and this power reveal themselves in countless ways, diverse and unforeseen. It would seem, at moments such as these, as though humanity were on the point of struggling from beneath the crushing burden of matter that weighs it down. A spiritual influence is abroad that soothes and comforts;........... men are nearer to themselves, nearer to their brothers; in the look of their eyes, in the love of their hearts, there is a deeper earnestness and tenderer fellowship.........................and signs of a life that we cannot explain are everywhere, vibrating by the side of the life of every day."

—*Maeterlinck.*

THESE words of M. Maeterlinck express the new spirit of India-the land of paradoxes. In the field of religion India accomodates the crudest form of fetish worship beside the sublime form of the religion of the philosopher. You have there altars besmirched with the blood of buffalœs and goats, side by side with altars bedecked with finest flowers of tropical clime with variegated hue and scent,—flowers which form the smile of the Infinite, and which are the symbol of purity, tenderness and love. There you hear the howling and yelling of the frenzied devil dancer mingled with sweet songs of devotion tuned to instrumental music from a wandering *bhakta*. Nay, this is not all. Very often the sound of the temple gong—during the pooja may mingle with the Muslim call for prayer and the ringing of the church bells.

This variety is much more emphasised if you look at her social side. Geographically India is a land of extensive plains and fertile valleys. Socially she is a grotesque system of castes and sects living in walled precincts of their own. Only twice during the history of India she presented an appearance of unified whole, once during the Buddhist Emperor Asoka and then during the

Moghul Emperor Akbar. During these two moments the differences of religion and race were duly subordinated to a grand Imperialistic Idea. Thereafter the disintegrating forces have been more prominent. The genuine attempts of Nanak and Guru Govind to create a new ideal to unify India and to submerge differences ended after all in the creation of another religion and another sect. The Brahmos and Arya Samagists have not been more succesful. India appears merely as a grand Ethnological museum; it is a collection of religious sects with no unity or order. One may very well exclaim "Did ever good come out of Nazareth?"

Yet there are symptoms of a Renaissance. This renaissance should not be confounded with that pseudo-patriotism which would urge the Hindus to look back, to rearrange the present after the ancient model. That advice is against all history and against all prudence. Modern India can never go back to the age of the Upanishadic thinkers. The conditions are entirely different now. India cannot be reclaimed for Hindus alone. There are Mahomedans and Christians who constitute a considerable portion of Indian population. It cannot be assumed that these have not produced any effect either on Indian History or on Indian Culture.

Hence to look back to the ancient civilisation of India as a suitable ideal for the present, is as fallacious as the missionary conception that the salvation of India lies in Christianity. It can neither become wholly Hindu nor wholly Christian. The relegious ideal of future India most probably will not be the success of any existing faith to the exclusion of others. It may be a new spiritual evolution embodying the fundamental princeples in each and yet transcending all. It will not only satisfy the philosophical Hindu but also the democratic Muslim. We are already having such a process of evolution even in spite of all the differences on the surface.

Socially reconstruction of India cannot be on the lines of Varnashrama. It is impossible to retain a section of the population as untouchable and outside the precincts of Society. Just as modern Japan was ushered in by the self-sacrifice and surrender of social privileges and status by the Shoguns and the Samorais, the rulers and the warriors, so also the birth of new India, will entail the painful process of throwing into the meltiug pot the focilised structure of society. Here also we are face to face with

the new order of things. There is a growing self-respect and a desire for maintaining the sanctity of human personality even among the so-called depressed classes. There is a far - off vision beckoning them to the promised land of Freedom. They will no more rest satisfied with the humble station assigned to them in the old order of society. Educational imporvement of these several millions would only increase the national assets. All these facts are symptomatic of a new idea which is to be the guiding spirit of the future. A foretaste of it we already have in the rejuvenated national poetry and national art of the Bengal School. This may be taken as prophetic of the great future of India. We may very soon have a clear and articulate expression of the new ideal expressed through diverse forms. Then there will be a sympathetic response throughout the whole land. The strings of the heart of every true Indian will strike a new note unheard of hitherto fore. That will be the true symphony of the new National Anthem.

The problem is also of international importance. We have not taken into consideration, the relation of England to India. The present rulers of India occupy a unique place in international politics. They are now the custodians of the interests and welfare of several coloured races and of the Indians in special. India is not merely a part of the British Empire. It is more than that. It is the meeting ground of the East and the West. During the last generation Charles Pearson, warned the European nations of the coming peril to civilisation. Perusing the History of the world from his own angle of vision, he came to the historical generalisation that society with a higher civilisation would become an easy prey to the less civilised one. Athens was conquered by Rome. The Romans were conquered by the Teutanic barbarians. Similarly modern Europe would be an easy prey to the Asiatics. Negroes will be the last inheritors of the Earth. Again there was the talk of the "Yellow peril" invented by the interested German statesman of the last generation. The white man's burden and the "yellow peril" were the fixed ideas of Europe two decades ago. But the great war has changed all things. The great gifted European statesmen have enunciated in unmistakable terms the so - called principle of self—determination. They can no more retrace their steps than the earth could retrace its

course in its orbit. A new idea and a new hope is given to the world at large. As a corollary of the above principle there is the cry of Asia for the Asiatics. This cry may become more than mere empty ideal under the Hegemony of Japan. So long as racial feeling remain a chronic disease of European politics there could be no permanent peace for the world. Unless things improve within a few decades there may be a great war of the races, white against the coloured. This war may be worse than the one from which the world just now escaped, because the future one would have in addition to all implements of destruction the racial animosity to boot. Diplomats may put off such a world calamity for a while. Still that is no permanent solution of the problem. There could be no permanent peace for the world. India seems to be the only field where any practical solution can be worked out. The two countries which may be taken respectively the representatives of the West and the East, America and Japan are peculiarly unfit to solve the problem for the simple reason that they are actively contributing towards the complexity of the situation by their mutual jealousy and clash of interests. Hence it is given to England and India to discover a new mode of political adjustment and harmony. We are too far off to sketch in detail what this would be. But we know this much that this future political idea will not be merely an offshoot of the economic and industrial policy which is now pursued by the European Nations. They will forget the cant that all countries besides themselves are markets created by a Divine Providence fheir maor tnufactured articles. International politi s will cease to be a chess play of capitalists. The democracies of the world will once for all realise that "man does not live by bread alone". Politics will sever its connection with Economics and get into an alliance with Ethics. The evolution of this ethicalised politics is the peculiar privilege of the Indo-British statesmen who will control not only the reconstruction of India but also the destinies of the British Empire. This is not merely a dream but a matter of practical politics. The wisdom and foresight of the statesmen concerned are already brought into play with reference to Indian affairs. A happy solution of this may be the opening page in the future history of the world.

—Wheeler.

Search after Truth.

MAN ever aspires for happiness and freedom. These two alone form the goal of all man's exertions and labours. It is for the attainment of these two blessings for the present and the morrow that Man has invented innumerable pathways of Religion, Science and Art. It is for this that Socrates and Aristotle of Greece, Caesar and Aurelius of Rome, Carlyle and Goethe of the yesterday Europe, laboured and practised the doctrines of reality that they dictated. Nay ! It is for this that Vyasa wrote and Valmiki sang, that Sri Ramachandra oppressed the vicious and helped the virtuous and the meek, and that the sweet singer of Brindaban danced, piped and sang the immortal song of the Gita. Why! It is again, only for this purpose of setting man free and make him happy that founders of relegions and preachers of their creeds were born. The greatest sages and Rishis of yore alighted here on earth only for the same purpose. Buddha and Christ, Ramanuja and Sankara, Mahavira and Krishna laboured for the same purpose.

Yet it is ever a mystery to see that man is never free and happy in spite of so many creeds and faiths. Truly it is the greatest wonder to see that the world still drifts into the fathomless ocean of misery.

What is then the solution to this mysterious problem? Why is it that man is ever suffering from famine and disease, from wrong and woe? Is it that Hinduism or Christianity, Buddhism or Jainism is incapable of dictating practical rules of conduct for the professors of these faiths to follow? Is it that Lord Sri Krishna sang the Gita merely to please the Gopis? Is it in vain Socrates or Aristotle sacrificed his life for wisdom? Again is it for nothing that a Carlyle clamoured with his " Labour " "Sincerity" and "Truth" during the 19th Century?

Assuredly all that the sages and other great men of the world have said and done will be of no use if man never pays

attention to their words. All religions and creeds are futile, when man wends his own way to please his blind eyes and other intemperate organs. It is never that man suffers from ill and woe for want of wise and proper words or for want of outstanding precedents in the past ; but all his sufferings are due only to the need of proper application of these wise sayings and of the practice of the rules of conduct.

And surely, Man can never attain happiness if he persists in letting ignorance predominate in him. " Knowledge is power " is not said in vain. Really Knowledge and Wisdom alone can make man free and happy. In a word T R U T H alone can enable man to be free, happy and powerful ; for Truth is Knowledge, genuine and divine.

Here it may be ascertained that man's efforts alone to find out Truth will make him enlightened, noble, happy and powerful. If a man starts on the highway of knowledge in search of truth, regardless of all troubles, of the storms and the rains, of showers and hailstones, of thunders and lightnings, of floods and blocks, of mountains and seas, regardless of darkness and despair, of poverty and infamy, of disease and death and of all the terrible convulsions of Heaven and Earth assuredly he will reach the safe land, the land of happiness and power, that haven of freedom

" Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments
by narrow domestic walls;
Where words come out from the depth of truth ;
Where tireless striving stretches its arms towards perfection."

Certainly to seek after Truth, to strive for right knowledge and genuine wisdom, Man must first of all have patience, and submerge all his base passions, and persist in spite of all obstacles and finally have right faith in the words of the wisest and the Best of Humanity.

Above all since search after Truth itself enables man to be free and happy, since it enables him and raises him from all cringing passions and nether regions, since it affords him the best

and noblest work and sublimest and holiest food for him, since men have become great and good only by seeking after Truth, and the search after Truth benefits humanity and ennobles it, Man must regard this - the search after truth of whatever kind it may be - as the primary duty, joy and worth of his life round which cluster the noblest and best of all human workings.

And true it is that but for this search after and yearning for knowledge and Truth the meanest peasant or digger is equal to the richest princes lolling in luxury. So is it that man must feel what his soul daily feels, that there is a Soul within him that throbs and is never idle, that there is a mind in him, like the Persian fire in the mountains, that is never weary of thinking and that he must direct all his powers, all his worth, all his possessions, all his time and honor in the channel of righteousness, to the way of Truth, and thus leave behind him most impressive foot-prints on " the sands of time, " and memory of men. His soul must ever throb with virtue and prowess if he should attain the natural status of his soul, which is potentially omniscient, all-perceiving, all-powerful and all-happy.

—*Seeker after Truth.*

The Significance of Swastika.

The following is an extract from " The cross as a religious symbol " an essay which appeared as the leader in " The Madras Times " of 24th August.

"In India the form of cross mostly met with is the swastika, which name it takes when the limbs are turned towards the right, and sauvastika when they are turned to the left. Much has been written on the subject of this form of cross and its religious significance, but there is scarcely a symbol which has given rise to such a variety of explanations. Several of these may be referred to. According to Sir George Bird-Wood the swastika represents the male principle and the god Ganesa, while the sauvastika represents the female principle and the goddess Kali; another interesting explanation is that it represents the reunion of the four castes of India which ought never to have been separated, and for whose union the Gods are working; the swastika is slso said to represent the sun, with the light and life it brings, while the counterpart is the symbol of the darkness with all the horrors of destruction. This does not by any means exhaust the list, for we are told that men have seen in it running water, the god of the air, the lightning, the female

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sex, the union of the two sexes, a Pali monogram, etc.' and while doubtless each advocate of a particular theory is able to support his view with instances of its use in that particular way, it is not easy to obtain any clear defined idea for which it stands. It does appear, however, that in every instance in which a symbolical meaning has been attributed to it, it is a sign of propitiation and benediction, and emblem of prosperity of life, and safety. In many cases it appears to be connected with the heavenly bodies which have so great an influence on the products of the earth, so that we can readily understand how it became associated with prosperity, fertility, and blessing. Though the religious significance of the cross in the religions of the East differs altogether from that of the Christian idea, yet there is this in common, that both are associated with the good powers which govern the earth. The Buddhists employed the symbol largely, for it is to be found on many of the base reliefs in the old Buddhist monasteries. The Jains have also appropriated it, for a certain sect has chosen the swastika as the emblem of the seventh of their twenty-four Tirthankaras."

Here it is necessary to describe the Jain Swastika in full and explain its meaning. In drawing a Swastika we first draw two straight lines one horizontal and the other vertical, cutting each other at right angles in the middle. Then we add four short lines one at each end of the two straight lines. Above this diagram, three circles are described in a line; over these circles again a crescent is drawn and in it another circle is placed. Now, the figure of Swastika according to Jainism is complete. Let us try to explain its significance.

It will seem clear that the keynote of the Jain Philosophy is well illustrated in the above described figure. Jainism teaches that every unliberated being (a soul that is not yet rid of its karmas) is a combination of Spirit and matter. As a consequence of this combination, the worldly soul which is impure, lives in one or other of the 4 grades of existence, which are Deva (celestial) Manushya (human) Triyank (animal and plant) and Naraka (hellish) In order to escape from transmigration and enter everlasting, and blissful life, the soul has to equip itself with the three Jewels, Right Faith, Right Knowledge and Right Conduct which surely pave the way to Nirvana or Mukti.

In the Swastika the combination of the spirit and matter is illustrated by the horizontal and perpendicular lines. The four *gatis* or stages of existence are shown by the four lines drawn at the end of the intersecting straight lines. The three circles indicate the three Jewels which should adorn a soul aspiring for the attainment of *Moksha*. The crescent shows the increasing consciousness of a soul on the right path to Salvation. The circle in the

crescent represents the state of the soul when it has acquired omniscient knowledge and has rid itself of all attachment with matter.

The Jains, when they offer worship, draw this diagram of Swastika with rice or *akshadha* in the temple, to remind them of the four *gatis* in which the impure souls live and of the Supreme blissful status which the pure souls attain.

Religious Horrors in India.

I beg to draw the attention of all thoughtful and kind-hearted ladies and gentlemen in India to the report of a horrible crime published in the *Times of India* of 28th June, 1915.

A Brahman of the Gurdaspur district has killed and sacrificed his wife to his Goddess !

Such cases of human sacrifices in this country are reported in the press from time to time.

A little thought would convince any sensible person that animal sacrifices lead over-zealous religionists to murder human beings in the name of Religion.

I therefore pray that all kind-hearted ladies and gentlemen in India may be pleased to discourage animal sacrifices wherever they can, and thereby save human beings murdered in the name of Religion.

I conclude by quoting Sri Goddess Parvati's following terrible warning against animal sacrifices:—

"Those who are addicted to killing animals in the pretext of worshipping me, are people whose worship of me is unholy."

"One who commits slaughter of animals in my name, or for my propitiation, finds escape nowhere, but passes to the Kumbhika Hell."

"One who destroying animals in sacrifices makes *mud* of blood, rots in Hell for each of such sacrifices, as many years as there are hairs on him."

"The destroyer, the master, the consecrator and the seizer,—all these are, without doubt, alike destined to go to Hell."—PADMA PURANA.

Dear Reader, I personally appeal to you to kindly do something in this matter.

Terrible Cruelties for the Bible

Appeal to Christian Humanitarians.

I beg to draw the attention of Christian humanitarians to the following news from the *World's Advance Thought*, Portland, Oregon, March, 1916 :—

" The skins of over 300, 000 seals are used each year in this country alone to bind the covers of the Oxford Bibles ! Just fancy ! As if the cover of a Bible need be so elaborate and need such torture of innocent animals ! It is really a loathsome sight to see the worshippers entering our places of divine worship clad in seal-skin coats.—*Birmingham Mercury*."

The Humanitarian League, 53, Chancery Lane, London, has published a leaflet, *The Price of Seal-skin*, giving an account of the horrible methods by which seal-skin is procured.

I pray that Christian humanitarians of the whole world may kindly resolve to use copies of the Bible covered with cloth or any other article obtained *harmlessly*.

Deaths From Meat Poison !

1. India. Five persons suddenly died in Bombay after eating Beef.—Bombay Chronicle, June 5, 1919.

2. England. " The amount of human suffering which is caused by eating poisoned or diseased meat is positively distressing. Almost every day one reads in the papers of sickness and death resulting from this unhealthy habit. "

"When will the public apprehend the significance of the fact that it is the practice, all over this country, to send animals that are afflicted with disease to the butcher-to save them from dying of their maladies?" – Herald of the Golden Age, London, December, 1903.

3. America. "There were in the United States last year, about 13,000 cases of acute ptomaine poisoning. Nearly all were due to the use of meats. Fully 3,000 of these died within 24 hours after the ingestion of the poison. But while one dies of acute ptomaine poisoning, a thousand die of chronic ptomaine poisoning.

Another reason why it is wise to dispense with meat as an article of food is because of the prevailing diseases among animals.

It is safe to say one half of the meat that is sold in our market is derived from animals that are more or less affected with some disease.

The meat-eater is much more apt to die of germ diseases than the abstainer from meats."—Dr. D. H. Kress, M. D. (Signs of the Times, October, 1918, journal of the International Tract Society, Lucknow.)

4. What to do ? If butchers were to kill healthy animals only, they would have to suffer the loss of many thousands of pounds, they would be ruined and their families would have to starve. So they will always kill as many diseased animals as possible for human food. The only remedy against the evil is that instead of expecting either the Butchers or the Meat Inspectors to become Angels, prudent and life-loving flesh eaters should resolve to become Vegetarians, thereby saving themselves and their dear ones from the risk of some day suddenly falling victims to some deadly disease such as cholera or consumption.

5. Appeal to the reader. Dear Reader, I beg you to kindly do what you can to help the very humane work of 'The London Vegetarian Association,' 8, John Street, Adam Street, Charing Cross, London, W. C. 2.

For vegetarian news please read 'The Vegetarian' (monthly, three pence, yearly subscription; three shillings) Hammerfield. Penshurt, Kent, England.

JUNAGAD,
India, LABHSHANKAR LAXMIDAS.

Notes and News.

Our present Number.

As notified in our last number we are unable to publish the article on "The Joys of Yoga" since we received it too late to be included in the present number. Hence we shall publish it in the next number.

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We have published in this issue of the Gazette a long essay on "The origin of Jainism" by Mr. G. Satyanarayanamurti M. A. His treatment of the subject is as he says himself "to suggest a number of interesting hypotheses for critical inquiry." In tracing

the relative antiquity of Jainism and Hinduism, he has raised questions about the identities between the Krishna and Rama of the Jains with the Krishna and Rama of the Hindu Epics. He asks; Is the Krishna of the Jains, the Krishna of Bhagavad Gita or the Krishna of Srimad Bhagavatha? The Jains say that Sri Krishna was the cousin of Sri Neminatha, the 22nd Thirthamkara and the Krishna and Arjuna of the Hindu Mahabarata are as well the heroes of the Jain Mahabarata. The date of the Mahabharata is given at the lowest count at about 1200 B. C. but some Hindu astrologers infer from astronomical calculations, that Sri Krishna was born in 3200 B. C. (See Bhagvad gita by M. W. Burway.) The Jains hold that Sri Neminatha was preceded by 21 Thirthamkaras who also preached the Truths of Jainism to the world, each at an interval of several thousands of years; and so they must have covered at least a few millenniums; and perhaps according to Mr. B. G. Tilak in "Our Arctic Home in the Vedas," Sri Rishaba Deva the first Lord of the Jainas may be found in the then Arctics about 8000 to 10000 B. C. Mr. Murti's article is as a whole more suggestive than decisive. It needs supplement and explanation. We will be greatly obliged if Scholars of Ancient Indian History enlighten us on doubtful points.

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We were very glad to welcome 'Wheeler' 'on the Threshold' last month. This time we are extremely pleased to see him with his "Awakening of India." We take this opportunity to thank "Wheeler" for his thought - stimulating and philosophical contributions to the Jaina Gazette. We hope that "Wheeler" will go round his circle of readers almost every month with his wise counsel which are highly worthy of deep consideration of all, scholars and statesmen, priests and politicians.

A Jaina Brotherhood.

A Jaina Brotherhood was started some months ago at Arni, a centre of Jains, in the North Arcot District. Almost all the local Jains are its members and for its aims, it follows those of the All-India Jaina Association. Ever since it was started it is doing commendable work.

On Sunday the 31st August, there was a grand and enthusiastic meeting of the Brotherhood in the local Jaina temple to give a hearty reception to Mr. T. Authy Nainar of Madras, the Editor of *Dharmaseelan*, a Tamil Jaina Monthly.

There was an unusually large gathering and Mr. Nainor was taken to the Jain temple in a procession accompanied by Indian music and band. Soon after the procession reached the temple the meeting began at about 7 p. m. with a prayer. Mr. P. R. Vajrabhahu Nainar of Royapuram, Madras, who had been there for the meeting, was elected President. Then Mr. V. Vardhamanan the Secretary of the Association read a hearty welcome address, in which a fair account is given of Mr. Nainor's efforts to promote the cause of the Jains of South India. In reply to the Address, Mr. Nainor, after thanking the members of the Association for their kindness in according him a hearty reception, gave an elaborate and lucid speech on "The Value of human-birth." As the lecture was highly interesting and instructive, it was heard with rapt attention and was often punctuated with applause and cheers. The lecturer, in concluding his speech, made an appeal for funds to establish a central Jaina Home aud a Boarding House in Madras, the metropolis of the Presidency.

Then Mr. Bhadrabhahu Jaini of Naval, a sanskrit scholar and an indefatigable worker in the cause of Jainism, delivered a short sermon on *Bhakti*. After him, Mr. Duraisawmy Achary, a non-Jaina member of the Association, spoke at length on "the Value and importance of Education"

Last of all, the President-elect Mr. P. R. Vajrabhahu Nainor, made a lecture on "What is non - injury." At the close of his speech he promised a donation of Rs 1000 to the Tamil Jaina monthly, "Dharmaseelan" which is spreading the Truths of Jainism whose golden teaching is "Non-injury" and whose gospel words are universal Peace, Love and Bliss ever lasting.

The meeting came to a close with a prayer to Bhagwan Jina.

Famine in Bankura.

For the last several months famine has been very virulent in Bankura, a district in Bengal. The fact that the Government itself has declared famine in that district, very well shows in what dire and distressful condition the people are at present. When, about 3 years ago, a similar famine visited Bankura, Indians throughout the world sent help to them. So, there is room to hope, that the Indians, where ever they may be, will not be slow to send help to the starving brother-souls during this calamity.

The Bankura Sammilani has made an appeal, on behalf of the famine-stricken people, for funds. It has also issued a report of

the pitiable condition of the people. "There are instances without number," says the report of the Sammilani, "where women can not leave their thatched huts for want of cloths to hide their nudity. They attend nature's call in the night, the darkness of which supplies these unfortunate women with means to cover their shame." Such is the harrowing tale of distress and for the relief of which the help hitherto obtained is very meagre. In spite of the growing necessity for food and cloths and of the shortage of help extended, the Sammilani has been able to keep 'the wolf out of the door' by supporting more than a thousand persons every day.

How much the Jains have contributed towards the relief of these people, we do not know. But here we like to suggest one thing to our kind-hearted brothers. We are told that there is an ancient Jain temple in ruins in Harmashra, Bankura, which the Sammilani will undertake to repair if sufficient funds are supplied to it by rich and munificent Jainas. The photograph of the temple is reproduced in this issue, from the Modern Review for July 1919, with the kind permission of Mr. R. Chatterjee. We need not tell our brothers that *Anna-Dhana* or giving food to the hungry people is the first and the best of the 4 *dhanas* or gifts prescribed in our Sastras; and our people are ready to lavish their money in constructing big temples or *mandirs*. And here they have a good chance of doing both. Our rich brethren, if only they have a mind, can very easily subscribe the sum required to repair the the temple. By doing this act of kindness they will not only rescue the ancient edifice out of the ravages of time, but also save many men and women from the Jaws of Death; for it is hoped that many persons will be employed in the repairs. Particulars may be obtained from Babu Rishindranath Sarkar, M. A., B. L., High Court Vakil, 20 Sankharitola East Lane, Intally, Calcutta.

Errata.

Page	Line	From	For	Read
37	7th	bottom	conscriousness	consciousness
51	11th	top	grotespue	grotesque
54	13th	bottom	princeples	principles
do	4th	do	Samorais	Samurais
do	1st	do	focilised	fossilised
55	16th	top	hitherto fore	hitherto.
56	14th	bottom	fheir maor tnu-	for their manu-
57	19th	bottom	relegions	religions